# The Inquirer

*THE UNITARIAN AND FREE CHRISTIAN WEEKLY* • *Founded 1842*

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# NEW LIFE

**By Dr. Verona M. Conway.**

**(Who describes herself as an "ordinary congregational member")**

THE resolutions to be debated at the General Assembly have brought us face to face with the unpleasant reality that our movement is in a poor state. This has been pointed out plainly for some time past in articles and letters in *The Inquirer*. But there have also been articles which have movingly stated the remedies, notably several recent editorials. What follows is meant to show that these calls from the spiritual leaders of our movement can and should find an echo in the heart of every member of every Unitarian congregation.

For however ordinary we are, it is up to us to bring new life into the movement. It is for us to think hard and honestly about what our religion means to us, and to ask ourselves what we are doing about it. It is no use for us to ask why there aren't enough Ministers and why they aren't paid properly, to complain of lack of leadership.

We, the rank and file membership, are the soil from which leadership must spring; it is our faith and our fellowship that maintain the religious life of the movement and we must never depart from our tradition of individual responsibility and congregational independence, nor leave it to our Ministers and the Council of the G.A. to inject religion into us. If our own religion is strong enough, the money that we need for stipends will come, Ministerial recruits will come, congregations will increase. But only if first things are put first.

### Man's need for God

What is our aim? We seek to come closer to God, and so to live our lives that others may be helped in their seeking. For each of us individually this means not only helping our fellow Unitarians, but giving to all who need it, the chance to find what we can find in our free faith. Unitarians have not tried to proselytise, and we still should not want to take anyone away from a faith that sustains them, even though its outward expression is far from our own custom.

But we ought constantly to remember the huge number of people who have no faith at all. They go along, hoping for the best, but when the worst happens, what resources have they? We should remember the many who feel they lack something vital, but don't know what it is; those whose rebellion against superstition and ecclesiasticism has cut them off from real religion; those who have never been introduced to religious ideas in any form. To all these, the Unitarian faith has something tremendous to offer, though the form in which we express our message may vary according to the experience of our hearer. And again, though I speak of a message, it is not given to many of us ordinary people to give it with eloquent words; but we can give it to anyone and everyone by showing the reality and depth of our faith in the way we live.

### The dangerous adventure

Beyond all others in importance for us today are the young people, whose bewilderment at the world they are born into is hard for anyone over forty to imagine. For them, the optimistic and the consoling aspects of religion are altogether suspect. We have to show them, by our own realistic courage, that religion is not an easy way of escape. Someone uncommitted has to make a tremendous leap into the unknown in his first instant of commitment. If he does not experience this feeling of risk, then the commitment is either not new, or not genuine. No one else can take this leap for him, nor push him into it. But if we understand the risk he faces, and are honest with him about it, and if he can see by our lives that we have won something of value, he too may take the risk. We shall only win the allegiance of the young to our way of thinking if we ourselves feel, and convey to them, that real religion is desparately hard, ceaselessly demanding, and supremely worth while.

### New life in our movement

If we are able to help those who are confused and afraid, and to challenge the young and adventurous, our own faith has to be deep and vital. This means that for each congregation, the primary aim must be a spiritual one. But this is a matter of course, rises the chorus of protest. But we do have to ask ourselves very seriously, each one of us—is this *really* so? When we go to our service, do we give our whole souls in a common act of worship and prayer? Or do we leave it all to the Minister? Is this central act of worship the great thing for us, as a community of people? Or is it our various forms of sociability that make our Chapel such a good club? Can our Ministers feel that our faith is as deep as his, and that the only difference between him and us is that he can devote all his working hours to fostering the religious life of the community?

If all these questions about any congregation are to have the right answers, there has to be a very real corporate spirit, involving the Minister as well as the members; anything that weakens autonomy will deaden this spirit, and any attempt by external authority to spread a " dilute " Ministry over more than one congregation is likely to create two moribund congregations in place of one live one. This does not mean that a thriving and live-spirited congregation cannot give great help to others in the region, whether through the Minister, individual members, or the congregation collectively. But they will come to do this voluntarily, because of the power and vitality of their common faith; because they will want to help when they see help is needed.

I have the good fortune to belong to a congregation which is experiencing a springtime of renewal; the idea that lies at its root is not practical but spiritual; not new, but timelessly true and always waiting to bring new life :—
" Seek ye first the Kingdom of God . . . . . . "

## THE SELF

**By T. M. Wardle**

IN recent years there has been something of a flight away from the self. We have been involved in wars and in great social experiments, we have lived through a period when political parties have grown to full power as agencies for the determination of the national life; we have seen the rise of huge industries, we have served in massive citizen armies. In any number of ways we have been led to think in mass terms. Society, the nation, the party, the company—these have been the ideals we have been called to serve, and in serving them, or at least in paying obeisance to them, we have lost sight of the self.

It is one of the causes of so much present personal confusion and perplexity; for most of the old slogans have lost their power. We have come to a point where we wanted to reach out and grasp this ideal, this society, this nation, this cause, and our hands closed on nothing. It is a mirage, an abstraction, and we are left with ourselves, selves we do not really know. This is the explanation of the fact that when the machinery for providing an efficient comfortable life is infinitely better, more widespread, than ever before, we are still left with the problem of unhappy people. To be sure, there have always been unhappy people, but there is about so many lives today a dullness and emptiness that is new. It is not funny to reflect on what can happen in an ordinary family when the television set has to go away to be repaired. We live in a largely sub-personal culture whose values are assiduously being carried over to the young.

Yet the self pops up. It cannot be completely repressed. The self is there, but when it is realised today it is all too often with the sharp pang of crisis. Illness, loss, a sudden change of circumstances, these bring us sharply back to the awareness that we are not just appendages to the TV set, but that we have a life of our own, in which hurt and deprivation are real.

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There is behind the conscious work-a-day mind the great hinterland of the unconscious. Here lie hidden the feelings, repressed anxieties and guilts and fears and conflicts, that we have not allowed to come out into open day.

Do we believe that by lowering the threshold of our consciousness through the diversions and narcotics of the day we shall evade the realities of this hidden life of ours? If so, we delude ourselves. In that sub-conscious realm still live the basic feelings of our ancestors. Thousands of years of civilisation have not eliminated them yet; it is not to be expected that thousands more will do so. They remain part of our inheritance, part of our self.

It is a queer thing, the self. When we talk about it in argument it is an abstraction, a mere word. It is not possible to isolate it as you can isolate a body, for what we are in ourselves is in such large measure the product of our relations with other people, starting with our parents. We are all interwoven with each other, and yet, if we engage in the discipline of reflection we know that what we are *essentially* is not just a bundle of relationships. There is at the core of our being an element to which these relationships bear reference. It is an element which sits in judgement on experience, an element which assesses those relationships, reduces them, assimilates them to the personality.

This compound of the essence of one's personality and the experience of living, is the self; but the essence, which makes us living, makes us men and women, *enables* us to grow and to experience, and to reflect, is the soul. The self is the sphere of existence, the soul is the seat of being. And on the soul, in what precise form we cannot tell, on the soul there is the print of God.

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The most characteristic sense of the soul aware of itself is the sense of estrangement. Two poems, Psalm 51 and Kathleen Raine's " Exile ", describe this. Though separated by centuries these poets express that feeling of being divorced from a life that is more real than this life; a vague harking-back to a condition of completeness and perfection and knowledge.

This experience is an experience in the soul, of the soul. It is an experience of imperfection, but it is also an awareness of perfection. In this moment we realise ourselves as we are, bounded by limits, tied to the service of ourselves; but if we know ourselves as we are, we also have an insight into God as He is. God is the negation, the overcoming of all limitation and imperfection and self-centredness.

The Psalmist in our Psalm is acutely conscious of the self-centredness which is the root of sin. It is part of the natural psychological lot of all people to be motivated by a desire to promote their own interests. The drive to self-assertion is a necessary piece of individual mental equipment. When it becomes dominant it can wreak great havoc; yet even when it is average, quiescent or creative, it still conflicts with an inner demand for perfection, it still gives rise to an unquiet guilt feeling. So the Psalmist means when he laments: " behold I was shapen in iniquity; and in sin did my mother conceive me . . . "

But he speaks the religious man's understanding of God's communication to man: " thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom . . . "

Kathleen Raine, our modern poet, feels the sense not of imperfection but of ignorance, alienation. The great world is there, the tiny wonders of its complex life are there, but they cannot be understood. Analysis does not reveal them, but only frustrates us further . . . " All that I have come to be, lies between my heart and the rose . . . "

The very appreciation of beauty makes all the keener the sense of its remoteness. The whole pageantry of things is utterly beyond comprehension. There is a physical hurt at the gulf, the distance between me and the universe . . . and yet . . . " Sometimes from far away, they sign to me . . . and if my love could cross the desert self that lies between all that I am and all that is, they would forgive and bless . . . "

**SUNDAY SCHOOL ASSOCIATION**

The Annual General Meeting
will be held at
MILL HILL CHAPEL, LEEDS
on Tuesday, 7th April
at 2.30 p.m.
Chairman: Mrs. Hannah Thrasher
Presidential Address: The Rev. Joyce [illegible]

# THE NEW PRESIDENT OF THE GENERAL ASSEMBLY

THE General Assembly of the Unitarian and Free Christian Churches will have no more devoted President than the Rev. Arthur W. Vallance, whose election will be confirmed at the Annual Meeting next week. Mr. Vallance belongs to the very stuff and substance of the affiliated churches and chapels; through his character moves the hidden spirit of the Unitarian movement; and, as shown by him, a very splendid spirit it is.

He was born at Mansfield in 1902 and became a churchgoer at the age of two. He intended to follow his father in a scientific career, but at the age of 17 he suddenly felt a call to the ministry. He won a scholarship to Lincoln College, Oxford, in 1921, and typically enough whilst he was there became captain of the rugby team and college organist. He entered Manchester College, Oxford, in 1924.

His first charge was at Pendleton. With unpretentious self-sacrifice (he left unfinished a thesis upon which he had been working for some years) he flung himself into the hurly-burly of a Salford church. He started a Scout Troop, and in 1934 founded the Albert Schweitzer Boys' Club, when Schweitzer was only known to select spirits—one of whom was Arthur Vallance.

He moved to Altrincham in 1943, where he still is, and for four years, 1954-8, had charge of the Wythenshawe congregation. He has had two periods as President of the Manchester District Association. He has been President of the Sunday School Association, and he helped to found the Unitarian Young People's League in 1934. For twenty-eight years he was Editor of the "Unitarian", this position he has now given up.

Mr. Vallance serves. He asks no questions (or only a few !). He never engages in "inquests". Without looking to the left or right, or backwards or forwards, he gets on with the job. And when many of the troublous ones have fallen by the wayside, Arthur Vallance will still be there, getting on with the task for which the ministry exists.

# ESSEX HALL

## FACT AND LEGEND

### By Anne Holt

DOCTOR ROWE is to be congratulated on the little book he has written about Essex Hall.[1] It should interest all members of churches, and in every case it should be a buy, though it is to be hoped that some of us will as well take steps to see that the public libraries contain copies.

The book is divided into three parts, the first topographical describing the site in the Strand and the use of the land and buildings before they came into Unitarian hands, then the history of Essex Chapel, the first building opened for Unitarian worship some forty years before Unitarianism itself was included in the benefits of legal toleration, and then finally the account of the various Unitarian organizations making their home within its walls, together with an account of the new building contributed by the architect, Kenneth S. Taylor, A.R.I.B.A.

The part of the book dealing with the early use of the site is particularly important to anyone interested in the early history of London, and especially of the district just without Temple Bar. On the suppression of the Knights Templar by Edward II the land was granted to the Bishop of Exeter for himself and for his successors in the see, but eventually, like so much church property, it fell into secular hands and on it stood Essex House, the home of Robert Devereux, Earl of Essex, quondam favourite of Elizabeth I, whose name the street and building have perpetuated.

Much of this can be traced in the records, but the charming tradition that Essex Chapel and then the Hall stood where there was once a chapel dedicated to the Holy Spirit, Dr. Rowe tells us with that scepticism which is a Unitarian's birthright, cannot be. No doubt such a chapel once existed in the vicinity, but as so often happens, as the legend grew so did the evidence, until the ordnance survey plan of 1874 marks "Unitarian Chapel on the site of Holy Spirit Chapel." But if only a legend it is still a good legend, and Unitarians, with their belief in the inner voice and the prompting of the Spirit, may feel that their building is a suitable heir to the site.

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In a book the size of this it has not been possible for Dr. Rowe to do more than glance at the founding of the Chapel in Essex Street by Theophilus Lindsey. Lindsey, Vicar of Catterick, and a friend of Joseph Priestley, had been one of the prime movers in petitioning Parliament for relief from subscription to the Thirty-nine Articles, and when this was denied, left the Church, which meant leaving his livelihood, and Sunday, 17th April, 1774, at 11 a.m., he began to hold services in a building in Essex Street. To begin with, at least, it must have been quite the thing for fashionable liberals to go there. Lindsey's heroic sacrifice was not widely followed by fellow petitioners, and in fact most liberals brought up in the Church of England have been prepared to sign and stay.

Essex Chapel had of course, quite a different tradition from other churches, that now make up the General Assembly. Lindsey reformed the Church liturgy, omitting those parts which were considered inappropriate, but by our twentieth century standards it was a very modest reform indeed, and for sometime the Apostles' Creed was retained. With our close contacts with American Unitarianism it is of interest to note that a similar reform of the liturgy was taking place in King's Chapel, Boston, but there, with metamorphosis of the colonies into the United States, the Unitarians were able to hold on to the building itself.

The remaining part of the book gives an account of various societies that eventually formed the British and Foreign Unitarian Association and the National Conference of Unitarian, Liberal Christian, Free Christian, Presbyterian and other Non-subscribing and Kindred Congregations, which in 1928 joined forces in the General Assembly as we know it to-day. As residential London moved westwards, the chapel congregation had thinned. The remnant joined forces with an existing one in Notting Hill to form the present Essex Church, the site was sold to the B.F.U.A., reconstructed into the hall and offices which so many of us knew so well, and dedicated and opened on 3rd of June, 1886.

*

There it stood until demolished by a flying bomb on the night of 28th July, 1944. Luckier than so many others, we lost only our building and not lives. The author of this book is naturally debarred from doing justice to the courage and resource of the secretary of the General Assembly who himself did so much to salvage what could be salvaged, and to arrange so promptly for the work of the Assembly to be carried on from 14, Gordon Square. The denomination owes a deep debt of gratitude to Dr. Rowe for his wise guidance of the affairs of the General Assembly in its formative years, and also for his determination at a critical moment, that come what might, his office would continue to function. We are now once more in his debt, for this most interesting and lively book.

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Mr. Taylor's chapter entitled *An Architect's Headache* should draw out sympathy not only with his own troubles, so well surmounted, but with all architects struggling in the age of planning. We feel Sir Christopher Wren's work at the near-by St. Paul's must have been comparatively easy. Those who have visited the new building will know how well he surmounted the difficulties, and what a well-planned and dignified building he has given us.

It is always to be regretted when a book does not contain an index. The Lindsey Press has done its part well. The illustrations are excellent and do much to add to the reader's pleasure.

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[1] *The Story of Essex Hall, by Mortimer Rowe, B.A., D.D. The Lindsey Press, Cloth, 7s. 6d., Paper Cover, 5s.*

# A LAYMAN'S NOTES

By a Lay Contributor

THREE weeks ago, in these *Notes*, I mentioned that I had recently written to the headquarters of the four main Free Church denominations in England (Baptist, Congregationalist, Methodist and Presbyterian) asking for certain information about their ministerial stipends, and that I had had prompt and sympathetic replies from all of them. I have now done a bit of homework on the facts and figures they were kind enough to send me; I have extracted what appear to me to be the main points of interest, and these are set out below.

(My purpose in doing this is simply to make the *facts* more widely known. I am not advocating *any policy* here, and anyone who reads between the lines in the hope of discovering what thesis I am trying to prove will, I can assure him, do so in vain.)

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First of all, to see the figures in perspective, it may help if I recall that in 1957 the General Assembly laid down minimum stipends for Unitarian ministers as follows:—

| | |
|---|---|
| Up to 5 years in the Ministry .. | £425 |
| Over 5 years in the Ministry .. .. | £500 |

In applying these figures it is assumed that the minister has a manse (rent and rates free), is receiving half his National Insurance contribution and his contribution to the Pension Fund, and is of course being reimbursed for his travelling, postage and telephone expenses.

Now let us see what happens in the other Free Churches.

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*Minimum stipends.* Two denominations have a single *flat-rate* minimum stipend, with no prescribed increases for length of service in the ministry. For a Baptist minister the compulsory minimum (as from April, 1959) is £445 plus a manse (rent and rates free) or £500 without a manse: for a Congregationalist minister the recommended minimum is £430 plus a manse (rent and rates free and decorated free inside and out), and this may be raised to £440 in July, 1959.

The Methodist and Presbyterian Churches both impose a *sliding scale* minimum stipend, which rises according to length of service in the ministry. The scales are as follows:—

| | | |
|---|---|---|
| Methodist (fixed in 1958: with furnished manse, rent and rates free) | Up to 10 years' service | £480 |
| | 10 to 20 years' service | £500 |
| | 20 to 30 years' service | £510 |
| | Over 30 years' service | £520 |
| Presbyterian (fixed in 1957: with manse, rent and rates free, and "landlord's expenses" free) | Up to 10 years' service | £500 |
| | 10 to 20 years' service | £550 |
| | Over 20 years' service | £600 |

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*Children's allowances.* A Congregational minister on the minimum stipend receives £40 child allowance for the first child, and £35 for younger children. A Presbyterian minister receives £40 child allowance for each child aged between 5 and 16, and £20 for each child below 5 or (if still at school) between 16 and 18. In the Methodist Church, I was told, "modest children's allowances are paid". I did not expressly ask my correspondents about child allowances, so my facts on this point are not exhaustive. (There is no child allowance centrally prescribed for Unitarian ministers.)

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*Method of payment.* With the exception of the Presbyterian Church, stipends are paid direct to the minister by the congregation (or, in the Methodist Church, by the circuit). If the local income is not enough, it may be supplemented from the centre.

In the Baptist Church the fund at the centre is raised from individual congregations, who have to pay to the central fund 6/6d. a year for each church member. In the Methodist Church there is a Sustentation Fund, but there is no fixed formula for assessing what individual churches or circuits should contribute. Central help in the Congregational Church comes from the Maintenance of the Ministry Committee, whose funds come partly from investments and partly from the "Home Churches Fund" that is the main fund for all the work of the denomination, and it is raised by "taxing" (the phrase is mine) each county union, which in turn "taxes" each of its congregations according to their needs and resources (as estimated by the county union, which uses its local knowledge and does not apply a fixed formula).

The Presbyterian system is quite different. The *minimum* stipend is paid to every minister *from the centre* by the Maintenance of the Ministry Fund. (Individual congregations are free to pay any additional stipend they wish to the minister direct, and a number of them do.) The Maintenance of the Ministry Fund is a first charge against congregational income, and each church pays into it annually (*a*) a fixed sum of £100, plus (*b*) 11/0d. per communicant member, plus (*c*) 5/6d. per £1 of ordinary congregational income. In May, 1959, the Presbyterian General Assembly will be asked to abolish the fixed sum of £100 and simply to require each congregation to pay in (*a*) 30/0d. per member, plus (*b*) 5/0d. per £1 of ordinary congregational income.

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Now, just to complete the picture from the Unitarian viewpoint, when our General Assembly meet in business session at Leeds next week, they will have before them a report from a sub-committee on stipends, recommending that the following scale of minimum stipends be adopted as the General Assembly target from January, 1960 (to be attained by stages during the period 1960-1964):—

| | |
|---|---|
| Up to 5 years in the Ministry .. | £500 |
| After 5 years in the Ministry .. .. | £625 |
| Over 10 years in the Ministry .. | £700 |

Well, there it is. I promise not to inflict any more strings of figures on readers of *The Inquirer*—if I can possibly avoid it!

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# THE GENERAL ASSEMBLY OF UNITARIAN AND FREE CHRISTIAN CHURCHES

## Annual Meetings

**Mill Hill Chapel - Leeds**

(except where otherwise stated)

## Tuesday, April 7th to Friday, April 10th

### OUTLINE OF CHIEF EVENTS

**TUESDAY, APRIL 7**

2.30 P.M. SUNDAY SCHOOL ASSOCIATION ANNUAL MEETING.

4.00 P.M. INFORMAL RECEPTION.

7.30 P.M. ANNIVERSARY SERVICE.
*Preacher*: REV. W. WADDINGTON, B.A., B.D.

**WEDNESDAY, APRIL 8**

10.00 A.M. PRESIDENTIAL ADDRESS AND ANNUAL BUSINESS MEETING (Oxford Place Chapel).

1.45 P.M. ANNUAL BUSINESS MEETING CONTINUED.

3.50 P.M. MINISTERS' PENSION AND INSURANCE FUND TRIENNIAL MEETING.

7.30 P.M. RECEPTION BY THE LORD MAYOR AND LADY MAYORESS OF LEEDS (City Hall) (for Ministers and Delegates only).

**THURSDAY, APRIL 9**

10.00 A.M. COMMUNION SERVICE.
*Preacher*: REV. E. B. SHORT, B.Sc.

11.15 A.M. ESSEX HALL LECTURE.
"Mass Communications and the Spirit of Man."
REV. C. O. RHODES, M.A., Secretary and Director of the Modern Churchman's Union.
2.00 P.M. SECTIONAL MEETINGS (Women's League, Lay Preachers' Union and Men's League, and Ministers' Meeting).
5.30 P.M. UNION FOR SOCIAL SERVICE ANNUAL MEETING.
"Community Problems in New Housing Areas."
7.30 P.M. EVENING MEETING (Oxford Place).
"Unitarians Face the Future."
*Chairman*: DR. J. KIPLING.
*Speakers*: Mr. M. DAVIES.
MISS E. J. KIELTY, B.A.
REV. A. B. DOWNING, M.A., B.D.

### FRIDAY, APRIL 10

10.00 A.M. CONFERENCE. "The Churches and Social Service."
*Chairman*: REV. P. C. WHITEMAN, B.A.
*Speaker*: REV. A. PEACOCK.
12 NOON CLOSING ADDRESS. "Ours the Victory."
REV. J. M. THOMAS, M.A.

### Resolutions at the Annual Business Meeting

In addition to routine resolutions, the following will appear on the Agenda. Any minister or delegate desiring to put forward an amendment should send it without delay to the Secretary in writing with the name of the Seconder.

### Council Resolution

OPENING OF ESSEX HALL: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches regards it as a matter of sincere congratulation that on a site consecrated by 185 years of noble memories there has now arisen a new home for the General Assembly and the Sunday School Association and feels confident that this event marks the beginning of a new era of progress for liberal religion in this country."

### Council Resolution

FOR THE BETTER USE OF OUR MINISTERIAL RESOURCES: "That this Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches, conscious of the gravity of the situation which prevails by reason of an acute shortage of ministers and our inability at present to pay really adequate stipends, calls upon the whole movement to face the realities of the position and to accept the lead of the Assembly by:

(i) Recognising that ministers are the servants of the whole movement rather than of the individual church; and, therefore,
(ii) That the time has come when a resolute attempt must be made to devise a scheme of joint and/or group ministries, thus enabling our ministerial resources to be used to greater advantage over a larger number of churches than at present; and
(iii) It urges all District Associations to call special meetings to consider ways and means of ensuring within their own areas, and if necessary by co-operation with a neighbouring Association, that all congregations receive as full a measure of ministerial oversight as possible by means of joint or group ministries;
(iv) It further urges the Ministerial Fellowship also to consider how best its members can help to this desired end; Finally, it urges
(v) That the Ministry Committee and the Grant-aiding bodies be instructed to implement the policy of grouping as opportunity arises."

### Council Resolution

STIPENDS: "This Annual Meeting of Ministers and Delegates of the General Assembly of Unitarian and Free Christian Churches welcomes the Report of the Stipends Sub-Committee and adopts its recommendations as follows:

"*Stipends*: That the following Scale of MINIMUM stipends and Increments be adopted as the General Assembly Target from January, 1960:

| | *Up to 5 years in the Ministry* | *Over 5 years* |
|---|---|---|
| | £ | £ |
| 1960 | 440 | 525 |
| 1961 | 460 | 550 |
| 1962 | 480 | 575 |
| 1963 | 500 | 600 |
| 1964 | — | 625 |

"Thus after the transitional period a minister will, at the outset of his first ministry, receive at least £500 per annum, which will rise by annual increments of £25 to £625 after five years; thereafter progressing by minimum annual increments of £15 to at least £700 per annum, which will be reached after the tenth year after entering the ministry.

"All the above-mentioned stipends shall have in addition manse (rent and rates free), one-half National Insurance contributions, contribution to M.P. and I.F., telephone rental and expense allowance.

"These figures are regarded as MINIMUM ADEQUATE STIPENDS and should not be taken as ceilings. Therefore, it is urged that before 1969, say in 1967, a further review of the position shall be made and a recommendation placed before the Annual Meeting of the Assembly.

"*Grant-aiding Bodies*:

(i) That the Sustentation Fund and the Grants and Extension Committee should be merged for the purpose of making grants to stipends. It is suggested that the Grants and Extension Committee deal with all grants, care being taken to ensure that the income of the Sustentation Fund is used only in accordance with the conditions of the Trust.
(ii) That Annual Grants to stipends shall be made on a diminishing scale with reductions after the first TWO years.
(iii) That at the discretion of the grant-aiding bodies, one of the conditions on which stipend grants are made shall be the adoption by the grant-aided congregation of the Simplex Envelope Scheme.
(iv) That in order to enable grants to be made exceeding the normal figure to certain congregations not at present able to pay the prevailing scale of Minimum Adequate Stipends, a Fund shall be raised to be used solely for stipend-aid and be expended over a certain number of years. The exact amount required can best be ascertained by the Finance and Administration Committee.

"*General*: It is urged that the Assembly intensify the campaign to persuade all congregations to adopt the Simplex Envelope Scheme. In this connection, congregations which are not prepared to help themselves by adopting this scheme should be informed frankly that they cannot expect to receive grants in aid of repairs and redecorations unless they do so."

JOHN KIELTY, *Secretary*.

Essex Hall, Essex Street, W.C.2.

## *Correspondence*

*Letters should be addressed to the Editor, "The Inquirer", 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.*

### Subsidising Denominationalism

SIR: I thank Dr. Ernest Green for his informative letter and share with him the hope that the forthcoming General Assembly will utter its protest against increased grants.

It is evident, however, that framers or movers of any relevant resolution must be alert. Between the writing of my earlier letter and its publication in the *Inquirer* (February 21st) I learnt that the Minister of Education had rejected the R.C. proposal that the State should contribute 75 per cent. of the cost of building new church schools. Yet it was reported that on March 18th the Free Church Congress would probably utter its protest against that same proposal.

I should not like our General Assembly to be so far behind the times.

There remains the other proposal for consideration, i.e., that the fifty per cent. grant towards alteration and repair of denominational schools (Anglican and R.C.) be increased to 75 per cent. There is no need for me to enlarge upon Dr. Green's argument. What I wish to emphasise now is that the rejection by the Minister of Education of one proposal does not dispose of the other and also that anyone with intention to move a resolution on April 8th must be prepared to hear of some further decision of the Minister of Education before that date.

*Leeds.*

JOHN HINKINS.

### Family Service Units

SIR: Would any of your readers like to offer hospitality to a child, preferably in the school holidays?

Each year Family Service Units—a voluntary organisation with centres in many parts of the country—arranges holidays in private homes for children from the families it is assisting. They are families who are so overwhelmed by their problems and so unable to make use of the normal social services that the welfare and future of their children is in danger.

Family Service Units attempts to help the parents cope with their many difficulties by their own efforts. With people at the end of their tether this may be a long process and in the meantime a holiday in a good home and happy surroundings can be of real benefit to the children. Unfortunately we are not able to offer payment, but we do meet fares.

Offers should be sent to me at the address below, and I shall be pleased to supply further information on request.

25, St. Mary's Grove, London. Yours, David Jones, *Secretary*.

THE INQUIRER

# YOUTH SUPPLEMENT

## BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

(Prepared by the Publicity Sub-Committee of the League)

ONCE it used to be said that children (and for that matter Young People) should be seen and not heard. Now the U.Y.P.L. feel that in the Unitarian movement we should be seen, heard and helped and that if Unitarians of all ages recognize this then we as a denomination will benefit considerably. The old adage, "Together we stand ; divided we fall" still holds good in this modern world, and being together means that the denominational youth movement will have to cater for all the various needs of Young Unitarians. This will need a lot of work by U.Y.P.L. and the sympathy and support of older members of the Unitarian movement. We hope that all will give help and sympathy when the U.Y.P.L. is Seen and Heard.

### Look in the mirror

When we in the U.Y.P.L. look in the "mirror of the year" we see all the things that have been done by Unitarian Youth during the past twelve months. The year started with a re-organized National Committee in an attempt to make the organization more "Streamlined", which in fact meant a smaller committee.

There have been, of course, the usual events in the U.Y.P.L. ; the National September Week-end Rally at Great Hucklow ; Youth Sunday and the National Drama Festival, but as well as these there have been a number of very successful innovations, the first of which was the Autumnal Convention, again this week-end was held at Great Hucklow, thus bringing the U.Y.P.L. National visits to that centre to three per year. At this Convention we were pleased to welcome the Rt. Hon. J. Chuter Ede, who gave us an inspiring and encouraging talk. A second event was "Operation Inquiry", when some twenty Young Unitarians assisted the Liverpool Domestic Mission to carry out a survey of interested people in the rebuilt surrounding district.

More young people than ever this past twelve months used the facilities at our camp site at Kinver, which is most encouraging ; so also was the news of the formation of a New North East Region of the league.

Naturally, in a short space one cannot describe all the many reflections in the "mirror" ; the activities of the branches ; but even if they cannot be recalled here they are by no means forgotten as they form a major part of the work of the U.Y.P.L. We have only been able to reflect the highlights.

### Future plans

In order to cater for all Unitarian Young People whatever their likes and dislikes ; their hobbies and interests, the Unitarian Young People's League plans to encourage the formation of new branches in more of our churches, at present without U.Y.P.Ls. and also perhaps, form "Special" branches to provide particular and out-of-the-ordinary programmes for those interested. Both new branches and existing ones will be encouraged to widen their programmes and activities to cover a much wider range of Young Unitarianism than it may have done in the past.

It has been said that the U.Y.P.L. should aim for a branch in every church and perhaps by 1962 we may well be on the way towards reaching that target. The more branches the U.Y.P.L. has, the stronger the Regions will become and the stronger will become the National organisation. This in turn will strengthen the Unitarian Movement.

### Publicity

To improve the Unitarian Young People's League so that it really does cater for *all* Unitarian Youth ; to form new branches in churches without U.Y.P.Ls., and to gain more support, sympathy and help from the Denomination in general, we are starting a concentrated publicity campaign. The first step is a new Publicity Leaflet to be sent to all our churches without a U.Y.P.L. branch. Other publicity material being planned includes an exhibition stand, film strips, tape recordings, and more leaflets. This campaign will be planned over a three year period and will gradually, from a simple beginning, gain momentum. The aims are :—

To bring the young people of the Unitarian churches into closer relationship by uniting them in one federation.

To promote balanced youth programmes of worship, exploration, service and recreation in all Unitarian churches.

To encourage every member to be an active supporter of his church.

To advance, by thought, word and deed, a religion that combines reverence for the past with adventurous faith in the future.

To exploit the spiritual resources of free religion for the service of youth.

These are well worth bringing to the notice of all.

*The*

HIBBERT JOURNAL

*A Quarterly Review of*
*Religion, Theology and Philosophy*
*Edited by* L. A. Garrard, B.D., M.A.

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# THE CALENDAR OF THE CHURCHES

## SUNDAY, APRIL 5, 1959

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Tavener

Aberystwyth, New Street, Meeting House, 11, Rev. J. Coram Davies

Altrincham, Dunham Road Chapel, 11 and 6.30, Rev. Arthur W. Vallance

Ainsworth, Unitarian Church, Knowsley Road, 11.15 Rev. B. Gill and 3, Rev. R. Wright

Astley, Unitarian Chapel, Manchester Road, 6.30, Rev. E. W. Deakin

Bath, Trim Street Chapel, Unitarian, 6.30, Rev. S. Spencer

Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew

Belfast, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McLachlan

Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. D. Skelton

Billingshurst Free Church High Street, 11, Mr. A. G. Tarrant

Birkenhead, Unitarian Church, Bessborough Road, 6.30 (April 12) Supply

Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart

Birmingham, Waverley Road Church and Hurst Street Mission, Small Heath, 6.30, Supply

Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West

Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe

Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. E. Shirvell Price

Bolton, Walmsley, 3.15, and Halliwell Road, 6.30, Rev. Kenneth Wright

Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall

Bournemouth, Unitarian Church, West Hill Road, 11, Rev. Lawrence Redfern

Bradford, Broadway Avenue, 3.15, Supply

Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock

Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar

Bridport, Unitarian Chapel, 11 and 6.30, Rev. G. Randall Jones

Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Rev. John Rowland

Bristol, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles

Bristol, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson

Burnley, Unitarian Church, Trafalgar Street, 3, Rev. L. Hallworth

Bury, Bank Street, 11, Rev. F. M. Hyde and 6.30, Mrs. E. S. Price

Cambridge, Memorial Church, Emmanuel Road, 11 and 6, Rev. A. B. Downing

Cardiff, The West Grove Unitarian Church, 11 and 6.30, Rev. Roy Jones

Chatham, The Church of the Great Companions, Hamond Hill, 3, Mr. John Pickstone

Cheltenham, Bayshill Unitarian Church, Royal Well, 10.30, Sunday School, 6.30, Mr. D. Milne

Chester, Matthew Henry's Chapel, Trinity Street, 11, Miss Mitcham, 6.30, Rev. Edric Shaw

Chesterfield, Elder Yard Church, 10.45 and 6.30, Supply

Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn

Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris

Crewe, Free Christian Church, Beech Street, 6.30, Supply

Crewkerne, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dickin

Croydon, Free Christian Church, Wellesley Road, 11, Children's Service, 6.30, Rev. J. P. Chalk

Denton, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. F. Cotter

Derby, Friar Gate Unitarian Chapel, 6.30, Supply

Ditchling, Old Meeting House, 10.45, Rev. G. Mabel Beames

Doncaster, Free Christian Church, Hall Gate, 11 and 6.30, Rev. K. C. Treacher

Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Philip C. Whiteman

Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks

Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman Kirkham

Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. Whitehouse

Dundee, Unitarian Church, 53 Constitution Road, 11, Rev. G. D. Firth

Edinburgh, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. Bruce Findlow

Exeter, George's Chapel, South Street, 6.30, Rev. Dr. F. D. Meyer-Kluger

Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith

Glasgow, St. Vincent Street, Unitarian Church, 11, Mr. J. D. Marwick

Glossop, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell

Gloucester, Barton Street, 3, Rev. J. M. Quirk

Guildford, Ward Street Church, 11.15, Rev. R. Nicol Cross

Hale Chapel, Hale Barns, 10.45 and 6.30, Rev. G. J. Price

Halifax, Northgate End, 3, Rev. B. Towler

Hastings, Free Christian Church, South Terrace, 11, Rev. Denbigh Hilton, 6.30, Mrs. Muriel Hilton

Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies

Horsham, Worthing Road, 11, Rev. J. Martin Hall

Huddersfield, Fitzwilliam Street, 11, Miss P. Haigh

Hull, Park Street Church (Unitarian), 6.30, Rev. Ernest Penn

Kendal, Market Place, Unitarian Chapel, 6.30, Rev. T. M. Wardle

Kidderminster, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill

Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith

Lancaster, St. Nicholas Street Church, 6.30, Supply

Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. R. L. Gilland

Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton

Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. Leonard Mason

Lewes, Westgate Chapel, 11, Rev. Basil Viney

Lincoln, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kendall

Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. Tindall

Liverpool, Bootle Free Church, 11, Rev. C. A. Piper

Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kerr Merrin

Liverpool, Gateacre Chapel, 11 and 6.30, Rev. Stanley R. Butler

Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Dr. S. J. Kennett.

Liverpool, Hope Street, 6.30, Rev. C. A. Piper

Liverpool, Ullet Road, 11 and 6.30, Rev. E. B. Storr

London, Bell Street, Edgware Road, 6, Rev. Walter M. Long

London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilson

London, Brixton, Effra Road, 11, Rev. E. G. Lee

London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Smart

London, Forest Gate, Upton Lane, 6.30, Rev. T. E. Dalton

London, Golders Green, Hoop Lane, 11, Miss M. K. Garry, 6.30, Supply.

London, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. Ralph E. Gammon (also 11, 1st Sunday in the month)

London, Hampstead, Rosslyn Hill, 11, Rev. Donald P. Moss

London, Highgate Hill Unitarian Church, 11, Mr. Kevin Hill

London, Ilford High Road, 11, Rev. T. E. Dalton, 6.30, Mr. D. Skelton

London, Islington, Upper Street, 6.30, Rev. A. V. Fox

London, Kilburn Unitarian Christian Church, Quex Road, 11, Rev. A. V. Fox

London, Lewisham Unitarian Church, High Street, 11, Mr. W. Reeve

London, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Rev. W. Warrington

London, Mansford Street Church, Bethnal Green, 6.30, Rev. John Kielty

London, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long

London, Stratford, West Ham Lane, Unitarian Church, 11.30, Children's Church, 6.30, Supply.

London, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)

London, Welsh Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 6, Rev. T. L. Jones

London, Wood Green, Unity Church, Newnham Road, 6.30, Rev. Dudley Richards

Lytham St. Annes (Ansdell), Channing Road, 11, Rev. E. W. Deakin

Macclesfield, King Edward Street, 10.45 and 6.30, Supply

Maidstone, Unitarian Church, Market Buildings, 6.30, Rev. Denbigh Hilton

Manchester, Blackley Unitarian Church, Chapel Lane, 6.30, Rev. David C. Doel

Manchester, Cross Street Chapel, 10.45 and 6.30, Supply.

Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Bonner

Manchester, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Wareing

Manchester, Pendleton Unitarian, Cross Lane, 6.30, Supply

Manchester, Platt Chapel, Rusholme, 6.30, Supply

Manchester, Renshaw Street Mission, 6.30, Rev. B. L. Hopkin

Manchester, Stand Chapel, Whitefield (April 12), 10.45 and 6.30, Rev. Sydney H. Knight

Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. Philip M. Brown

Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill

Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt

Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday

Mexborough, Free Christian Church, 6.30, Supply

Middleton, Old Road Chapel, 3.15, Rev. David C. Doel

Moretonhampstead, 3, and Newton Abbot, 6.30: Rev. C. G. Toone

Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Patton

Newchurch (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather

Northampton, Kettering Road Church, 11, Mr. G. Wilkinson

Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy

Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam

Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore

Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall

Oxford, Manchester College Chapel, 11.30, Rev. H. L. Short

Padiham, Nazareth Unitarian Church, Knight Hill, 10.30 and 6, Rev. L. Hallworth

Park Lane Chapel, near Wigan, 11 and 6.30, Rev. Gordon L. Clarke

Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. E. H. Kersley

Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dumble

Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Mr. J. R. Sturges

Preston, Unitarian Chapel Street, 6.30, Rev. W. Stephenson

Ringwood, Hants, The Meeting House, 11, Rev. Francis Terry

Rivington Chapel, nr. Horwich, Lancs, 3, Rev. R. J. Pritchard

Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. Barr

Rotherham, Church of Our Father, 10.45 and 6.30, Rev. E. Phillips

Sale, Atkinson Road, 11, Rev. John Gill

Scarborough, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson

Sheffield (Attercliffe), 6.30, Mr. P. Smith

Sheffield, Fulwood Old Chapel, 11 and 6.30, Rev. F. Sorell

Sheffield, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. Davies

Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby

Shrewsbury, High Street, Unitarian, 11, Rev. A. H. Lewis, 6.30, Mr. E. Whitley

Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker

Southampton, Church of the Saviour, London Road, 6.30, Mr. Eric Kay

Southend-on-Sea, Darnley Road, 6.30, Supply

Southport, Portland Street Church, 11 and 6.30, Rev. T. J. Jones

Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. J. R. Blackburn

St. Helens, Corporation Street, 6.30, Mr. A. S. Patterson

Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, 2nd Sunday in the month)

Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson

Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)

Swansea, Pennard Free Christian Meeting House, 11, Supply

Swindon, Swindon Hall Road, 10.45, Student, 6.30, Rev. P. B. Godfrey

Taunton, Mary St. Chapel, 11, Rev. Wm. Millar

Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. Kereki

Todmorden, Unitarian Church, 10.45 and 6, Rev. Alec L. Findlow

Torquay, Unity Church, Montpelier Road, 11 and 6.30, Rev. Charles Eaton

Trowbridge, Conigre Unitarian Church, 6.30, Rev. S. Spencer

Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild

Watford, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)

Wallasey, Memorial Church, Manor Road, 11, Devotional Service, 6.30, Supply

Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School

West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson

West Kirby, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, first Sunday in the month)

Whitby, Flowergate, 2.30, Rev. G. W. Parkinson

Wilmslow, Dean Row, 10.45, Rev. H. Stewart Carter. Styal, 6.30, Rev. H Stewart Carter

York, St. Saviourgate Chapel, 6.30, Rev. J. S. Patrick

The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

## AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. Colin Gibson

Melbourne, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James

Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia

Sydney, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Rev. D. W. Edmunds, Manse Telephone LX 5321

Unitarian Fellowship of Australia, 1 Gries Alley, Melbourne, C.1. Minister: Rev. W. Bottomley. Meetings as advertised.

Seaford Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. Bottomley

## CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Angus Cameron

Toronto, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. Jenkins

Vancouver, B.C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West, 11, Rev. A. P. Hewett

## NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. Wilkie

Wellington, Service suspended—Enquiries—Mrs. Watts, Tel. 41-272

## SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School: 7 Service, Rev. Magnus C. Ratter

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## MINISTERS' PENSION AND INSURANCE FUND

**Wednesday, April 8, at 3.50 p.m.**

19th TRIENNIAL GENERAL MEETING

Oxford Place Chapel,
Town Hall Square, Leeds.

Triennial Report and Accounts, Election of Managers to hold office, 1959-62, etc.

H. W. Stephenson
(Hon. Secretary).

## NATIONAL UNITARIAN FELLOWSHIP

The Annual Meeting of N.U.F. will be held in the Committee Room of Mill Hill Chapel, Leeds, on Thursday, April 9, at 4.30 p.m.

The chair will be taken by Mr. Norman Fieldhouse.

The Speaker will be Mr. Harold Steele, of Great Malvern, and his subject, " Which of you intending . . . sitteth not down and counteth the cost ? A Stock-taking ".

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**Monton.**—On Sunday evening, March 15th, at Monton Church, Eccles, the Parents Fellowship held their Annual Service, and Mrs. Cumella, O.B.E., J.P., of Liverpool, was the Preacher and conducted the Service throughout. An outstanding address was given in which Mrs. Cumella spoke about Juvenile delinquency and the great responsibility which rested with the Christian Church generally if such young people and others under the heading of " Society Rejects " are to be helped in the future. The Congregation was reminded that in a lot of cases the trouble is caused through lack of deep Christian love and family affection in the lives of such members of society.

## THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates : £1 3s. 10d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address : 14 Gordon Square, London, W.C.1.
TEL.: EUS. 7554 Editorial : EUS. 2912

## TEMPERANCE ASSOCIATION

**Annual Meeting in Mill Hill Committee Room, Leeds,**

Wednesday, April 8th at 4.30 p.m.

*President:* Revd. P. WHITEMAN, B.A.

## CHARITY OF TIMOTHY DEAN

(Founded by Will dated March, 1726, for poor Ministers and poor Widows of Ministers)

Applications to participate in the Charity are invited from eligible persons residing in the Counties of Chester (to which County preference must be given) and Lancaster.

Forms of application (to be returned by **May 1**) may be obtained from the :

REV. FRED COTTIER,
42 Windmill Lane, Reddish,
Stockport, Cheshire.

(Hon. Secretary of The Widows' Fund, the Committee of which comprises the Trustees of the Charity.)

**North-East Lancs District Women's League.**—The Annual Meeting was held at Accrington on March 7th, 1959, where 53 members, representing 7 branches, were present. The Service in the afternoon was conducted by the Rev. Joyce Hazlehurst, whose impressive sermon gave much food for thought. After an enjoyable tea a business meeting was held. Reports from officers and branches were presented and listened to with interest and gratitude, showing what a great variety of subjects had been discussed and what good work was being done.

The retiring President, Mrs. Barker, thanked the members for their help during her term of office, and welcomed Mrs. Hallworth of Padiham as our new President. The Treasurer and Secretary were re-elected.

**Derby.**—A carved oak reading-desk, designed and made by the Chairman of the Chapel, Mr. Frank Pratt, and given by the Hon. Treasurer, Mr. E. H. Coulson, in memory of his wife who died last year, was dedicated at the quarterly visit of the Minister with Oversight, the Rev. C. G. Bolam. The hall was filled with members of the congregation, and friends and relations of the Coulsons. Among them were members of the British Railways Choral Society, to which both had belonged for many years, and whose association with the Chapel has deepened and strengthened for some time.

The reading-desk forms part of a scheme for making the erstwhile School-Room suitable for worship. Re-decoration of the room and its approaches, new lighting and the hanging of curtains have already done much to give it life and dignity : the reading-desk reinforces the required note. An oak wall-bracket, also made by Mr. Pratt, supports a vase presented to the Women's League by Mrs. Coulson's neighbours, and gives proportion to the renovated rostrum.

**Lewes.**—A series of six weekly lectures on music, illustrated with gramophone records, was successfully presented at this chapel recently by the minister, the Rev. Basil Viney. Selected works of a variety of composers from Carissimi to Wagner were heard. Attendance was most gratifying and the final lecture on the evening of March 18th was attended by double the number present at the beginning of the series.

Printed by [illegible] Ltd., High Road, Ilford, Essex and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) John Heywood, Deansgate. Saturday, April 4, 1959